

BANNER OF LIGHT.



VOL. XXIV.

{ \$3.00 PER YEAR, }
In Advance

BOSTON, SATURDAY, FEBRUARY 13, 1869.

{ SINGLE COPIES, }
Eight Cents.

NO. 22.

WHOM SHOULD WE LOVE?

BY BELLE DUSH.

Whom should we love?—the wise? the good?
All belong born of noble blood,
Whose deeds have blessed our brotherhood?

Whom should we love?—the rich, the great?
The lord of many a vast estate,
On whom a hundred vassals wait?

Whom should we love?—the young? the fair?
Whose brows no marks of sorrow wear,
Who live untaxed by toil or care?

Whom should we love?—the true? the pure?
Who calmly all life's ills endure?
Whose ways are blest, whose steps are sure?

Whom should we love? I ask again,
And thought takes up the wondrous strain,
And brings an answer in its train.

Our love to bless the human race
Should every form of life embrace,
And good in every being trace.

The young, the old, the rich, the poor,
The beggar, waiting at our door,
Each has a claim on love's bright store.

Who spurneth one, or weak or strong,
Doth his own soul and God's wrong,
Whom Justice will requite ere long.

Oh human hearts that beat as one,
Learn ye to sing in rapturous tone,
Who loveth, well loves every one.

The Spirit World.

Written for the Banner of Light.

SCENES, INCIDENTS, CONDITIONS, &c.,
OF REAL LIFE IN THE SPIRIT-LAND.

BY MRS. MARIA M. KING.

ARTICLE III.

Children experience trials in spirit-life in common with those in earth-life. They weep over the sorrows of their kindred in earth-life, as they become acquainted with these through sympathetic communication with friends. They cannot always have their will, being required, from the necessities of the case, to follow the employment of guarding some relative in the flesh, under the supervision of an older guardian, for a certain portion of each day, except such days as are given them for holidays. It is disagreeable to them often to follow this employment, to study and practice the method of keeping themselves in rapport with their charges; however, it is an imperative necessity that their guardians shall demand this labor of them. They are to be educated to labor, as well as to learn life's lessons through another; and the discipline which is exercised to this end is salutary.

A child that finds its nearest affinity outside its own family circle, is required to spend a portion of each day with its own family and a portion with its charge in another family. This is as agreeable to the child as though it were required to spend the allotted time in one place or locality in earth's sphere. It naturally loves its charge in the flesh better than any other one, unless it be its parents. Often it would linger around its mother or father, if permitted, and neglect the important duty of studying its lessons through another.

Could it be understood by the members of family circles from whose midst loved ones have been taken, how pleasing it is to these "lost lambs of the flock" to be remembered and frequently spoken of—not with such emotions of grief as are apt to swell the bosoms of the recently bereaved, but with the same cheerfulness of spirit as they are apt to feel in speaking of those absent ones who are not "lost" to them as these others are—they would seek to quell their emotions of grief, and for the sake of the little ones keep their memory green, and speak of them often as though they were still living, loving and dependent children. They would remind each other often of these absent ones, that no member of the family should forget that these are of the family yet, and destined to be; and their troubles would be lightened if harmony and love were ever manifested in the circle.

A childish spirit cannot bear sorrows such as mothers feel, and it is not profitable or agreeable to them to witness the intense emotions which sway the mother's spirit when she is bereaved of her children; therefore they are allowed to witness as little of this as possible until they are of an age to bear sorrow. "My mother weeps incessantly and I cannot soothe her, for she does not see me near her; so take me away from her, for I cannot bear to see her grieve." This is the language of many, very many children, who are of an age to understand the condition of mind of those they approach in the flesh.

Strong emotion is one important means in use for the development of the mediumistic powers of individuals, and therefore it often happens that mothers are comforted by the presence of their lost ones, which they are made to feel, perhaps, but momentarily, but yet so vividly that they are comforted; and the memory remains with them as an assurance of the frequent presence of the lost one.

A mother wept in deepest sorrow over the grave of a recently deceased babe. Her grief could not be soothed, as hers was a spirit whose depth of feeling was immeasurable. Her love was as deep as her grief, and the babe in her bosom that she had laid in the dust was, as it were, drawing her spirit after it to the land of souls. She knew not the comfort derived from a faith in the spiritual philosophy—from the knowledge of the presence of loved ones in the family circle whose clay mingles with mother earth in the cold churchyard. She needed comfort, and a band of spirits, her near kindred, bearing the babe in their midst, formed a circle about her and impressed vividly upon her brain the pres-

ence of her babe hovering about her. So real was this presence to her, that her grief was immediately changed to joy. "He is here; I know he is here about my head, and not in this cold grave. I shall go home and he will go with me." With this feeling vividly impressed upon her mind the mother went to her home. She assured her friends that she knew her babe had visited her at the grave; she was as sure of it as though she had seen him. Years have fled, and this circumstance is as vivid in her mind now as on the day of its occurrence. The effort was a strong one, as her friends realized that her grief would destroy her mortal life unless it was stayed.

Surprises sometimes have a very salutary effect on an individual; and it has been the practice among spirits to stimulate the progress of individuals just entering upon spirit-life by surprising them by the unexpected appearance of friends. Many mothers have buried children who have believed these children helped to swell the mass of souls doomed forever to wither in torment in the place prepared for unbelievers. As unnatural as such a belief is, it has been enforced, and mothers' hearts have bled, uncheered by the hope which sustains those of a more congenial faith.

A mother was dying. Her kindred were gathered around her bed, and her minister was administering the consolations of the church. She received the sacrament, expressed her faith in the atoning merits of Christ, and died with a loud upon her spirit. In her last moments of consciousness she remembered that if those merits availed for her, they did not for her son, who had died unconverted. "I shall not meet him at the right hand of God, where I expect to meet his father and sister, my parents and so many loved friends." She could not rejoice in the prospect of meeting only a part of those whom she had loved who had gone before. Thought she, "It is the will of God," and her spirit passed into the presence of a band of her kindred. "These are happy and holy, I know from their angelic countenances, but where are the others? And he is not here; it is as I expected." She was not permitted to feel grief or strong emotions of any nature now; but as she became strong, and her mother-nature would not be restrained, she asked for her son. "Where is he? Do you know?" said she to her husband, who was conversing with her, and seeking to instill into her mind a knowledge of things as they are. "I would go to him if I could, if he were in hell," said she. "We will go to him," said the father. Together they sought, as the mother supposed, a place where the vengeance of God was being visited upon condemned victims. A fair landscape opened upon their vision as they traveled, and a fair dwelling appeared in its background, embowered in trees and shrubbery. "How natural everything seems," said the mother. "I am surprised that heaven is such a place. What a pleasant view! and what a fine residence!" "We will call here," said the husband; "I know the family who reside here."

"But a moment," said the mother. "I cannot wait." They entered the path that led to the dwelling, and followed it as it wound through a garden more tastefully laid out and adorned than she had ever seen. As they drew near the dwelling, one approached them in joyous mood, and welcomed them as his parents. "My mother," he said. With inexpressible joy and astonishment she clasped him to her bosom. "Is this your home? and do you dwell alone?" said she. "It is my home, and we will find if there is another occupant of this dwelling." They found a lovely woman and adopted children, who called the son and his companion father and mother. Satisfied, and with a heart full of such gratitude and praise as she had never before experienced, this mother reclined upon the bosom of her son while she recounted to him her sufferings on her account—her fears of his awful fate. He then recounted to her something of his life history in the sphere. With this experience there came to the mother a new revelation of the love of the Father to his children. Henceforth she looked not for such a place of torment as had haunted her visions in the past. She was set at once upon the track of rapid progress in learning the ways of God with men, and in improving her own nature.

There is an ocean, deep and broad, that separates one portion of the section of the second sphere which represents Earth, from that which represents Jupiter on the sphere. This ocean is interspersed with islands, like an oceanic surface on a physical planet. On these islands there are no human beings, save now and then a voyager pauses, for some purpose, upon them. They dot the surface of this broad ocean of rare magnetism as stars dot the firmament of heaven, apparently being but spots just skimming the surface, with immeasurable depths of ether beneath them. These are the nuclei of sections upon the spiritual sphere, derived from the Asteroidal system, situated between Jupiter and Mars. The ocean in which they are situated is the space allotted on the sphere to the great planet which was disrupted soon after its evolution from its parent, the sun, and whose fragments form the Asteroidal system. It is space, but filled with magnetic life which emanates from the surfaces about it. To a spirit approaching this space on the surface, the effect is somewhat like that produced on approaching an ocean on the physical surface. Like the ocean it appears boundless, but of varying hues, whose richness and variety surpass those of the rainbow.

A band of spirits prepared themselves to traverse this space, and visit the spiritual Jupiter. They were spirits of high circles, who had acquired a sufficient knowledge of Nature's elements and the method of appropriating these to whatever purpose they had in view, to be able to undertake an enterprise of such magnitude. There is no regulated current of magnetic life of the nature of that upon which spirits travel from a physical to a spiritual sphere, passing to and

fro across such spaces on the spiritual surface, but those who cross them must create a pathway for themselves of the magnetic elements which are rarely distributed across the broad ocean. These elements flow in regular currents to and fro across this ocean of space from the developed sections of surface which bound it on either side, corresponding to the electric currents which flow to and fro through space from one physical planet to another, or from one to all and all to one. To condense elements and form a pathway on this magnetic ocean, requires as much knowledge of the nature and use of all elements, and as much practical experience in their use, as would be required of an individual in the flesh to construct a pathway for himself through the waters or through the atmosphere. The magnetism filling this space bears a similar relation to spiritual planetary surface that atmospheric air does to physical planetary surface. There would be insurmountable difficulties in the way of a mortal who should attempt to walk through the atmosphere upon a path of his own construction in the present state of science on earth. Yet physical man may learn to use Nature's elements as to condense atmospheric matter and create pathways which will buoy him up, by a method corresponding to that of spirits who traverse space which stretches between spiritual planetary surfaces, and also illimitable space where they find no spiritual currents affluited to their own nature sufficiently to be used by them without infinite trouble, which obliges them to draw from every grade of circulating currents in the vast "void," wherewith to create for themselves pathways upon which to visit worlds scattered here and there over the universe.

No little curiosity prompted to the voyage that this band were about to undertake; but they went accompanied by teachers whose business it was to assist them in making their way to the further shore. It was their first attempt to make the entire journey across; their previous experiments in navigating space, having been confined to smaller areas. The experiment was undertaken with the certainty of its being successful; as lessons in spirit-life are well learned—principles well understood, and made practical by experiment, before a student attempts anything involving such principles, wherein failure would be disastrous or discouraging. It matters not to relate the incidents of the journey, or attempt to describe the emotions of those who, for the first time, launched themselves on the broad ocean with the design of reaching the further shore, without chart or compass, or even a bark in which to sail—whose chart and compass were their knowledge of the character of the magnetic elements of the surface they sought, and whose bark was to be a current attracted together by the united force of the whole party. They could enjoy themselves in propelling their boat, having learned the use of the oars so perfectly that it required less labor and attention to use them than when they were first learning their use.

To explore the surface of the spiritual Jupiter and study the manner of life, customs, &c., of its people, was one object in view in undertaking their journey. The limits of this article will not allow of a narration of their travels and experiences; however, some facts may be stated illustrative of the status of this people. They found no circles corresponding to the first and second in their own section of the sphere. This was sure evidence that the planet Jupiter was far in advance of Earth. The forms of society, the methods in use for the management of the lower circles, &c., corresponded with those prevalent among their own people. They were received with heartfelt welcomes wherever they went; and they felt that their home was, indeed, wherever they found brethren of the race of man.

The scenery of the surface was more uniformly beautiful than that of their own section, and the products of greater variety and more abundant; which circumstances were sure evidences that Jupiter's surface is more highly developed than Earth's. They searched for evidences of oceans and seas on the physical surface of Jupiter. They discovered that the oceans of Jupiter were seas, compared to the oceans on Earth's surface. So highly productive was this spiritual surface of rare plants and beautiful birds, that there was no section they could discover where these were not; even the spaces representing sea-beds and rocky ridges, were beautified with the products of the fertile sections. The whole surface was a garden, comparatively, and the whole people a comparatively highly developed people.

People crawling about upon a physical planet, with no wings to propel them swiftly through the atmosphere, with no power to overcome the gravity of their physical bodies, which enchains them to the surface, can scarcely realize that it is possible for spirits to "fly on wings of light" from sphere to sphere, from sun to sun of the vast systems of the universe, after they are educated into the method of doing this. With electric speed they travel, because their bodies are magnetic substance, and are propelled by magnetic forces which are regulated by will-power, as the motions of the physical body are regulated by the will. The creeping worm that waits to emerge from its grosser state and soar joyously through the air, flitting above every flower, appropriating its fragrance, attempting vast heights, and scorning the groveling condition which was the cradle of its existence, typifies man in his physical and spiritual states. He comes forth a worm. He creeps over the physical surface for a season, and then, like the winged insect, he emerges from his prison a free spirit, and soars, at length, whithersoever he will. None may set bounds to the ultimate power of a spirit, or limit the scope of its ambition. It ventures through deeps on deeps of unexplored oceans of knowledge, and still sees beyond deeps on deeps, fathomless, immeasurable. It soars through heights on heights of celestial wisdom, and sees beyond heights on heights, stretching to the very seat of the Infinite, and yet it ventures on, forever soaring.

The Lecture Room.

The Inspiration of the Past and the Present:
—WHICH IS DIVINE? AND HOW DO THEY DIFFER?

A LECTURE BY MRS. N. L. BRONSON,
In Music Hall, Boston, Mass., Nov. 20th, 1868.

Reported for the Banner of Light.

A large audience listened with evident interest to the able address, a brief synopsis of which we give below.

The subject announced for the foundation of her remarks was: "The inspiration of the past and the present; which is divine? and how do they differ?" The lecturer stated that, in considering these questions, she should by no means attempt to confine herself to any given limit of divine inspiration, simply because it had been acknowledged as divine, or because it had been given to us, from one era to another, as a gift from God. All those powers, and their effects, to which God had imparted mind, thought and reason—all those, in the name of the Giver, were divine.

The Bible, the history of the old Church, the history of the Jews, the history of past events, may be received as the light of inspiration, but the events which, one after another, show themselves along the ages, and impart an imperishable influence to them, are, also, to be received as the inspiring power of the age to which they come. In each one we find the divine light which inspires man to acts, deeds and purposes, beside the mere assertion of intention. It is sheer nonsense for an individual to acknowledge, as divine, anything which he dare not put in practice; but, on the other hand, that which evinces life and power, that which evinces a talent exerted for the truth, is to be considered as bearing the highest and holiest signet of divine authorship.

In the inspiration of the past we find the laws there given to be necessary to the higher development of mankind, and the answering of the needs of humanity. In each one there was a relative light to every heart by which it appealed to the receiver, so that it was impossible to sever the ties which held all together. Moses upon the mount, with his law, breaking and removing those of his adversaries and opponents, was inspired by the needs of his time; and in each of his rules of action we can trace branches coming out, day by day, and showing themselves akin to the laws we find true in our times. Every need which brings within it a supply—which brings within it the power to convert shadow to substance, theories to demonstration—such, under each and every circumstance, belongs to us as a divine gift from God. Thus God has inspired man, in all ages, to action, in the labor to discover the newest and best methods for the supply of human necessity. As we gaze upon the pathway of the race, as it has climbed the winding staircase of progression, and find, at every stage, something new demanded, and hear the Church calling for more light, calling for a broader platform to stand on—a religion which shall appeal to the heart, we shall see, in every case, that want, that new need, going out in prayer to God and inevitably receiving his answer.

There was nothing in the past more divine than that which exists in the present. The Mahometan believes his religion to be the true one, and to him there is as much truth in it as is contained in the Moslem Dispensation to the conception of its followers. In each is contained the same light, which is fitted for the capacities of the different receivers. We might conceive Mahomet to be as divinely inspired as Moses, leading his followers as kindly out of darkness as Moses led the wandering Israelites. The Hindoo mother who casts her child into the black waters of the Ganges, she, too, is divinely inspired. She gives her child to the bosom of the river, but the Christian mother—standing on the higher plane of intellectual development—if her child has not experienced the rite of baptism, consigns it to a grave deeper and darker than the Ganges, and a hell infinitely more terrible than the doom of the more physical body, in the case of the Hindoo. In each the same fire is burning, only in a differing degree, diffusing its light and warmth through the mother's heart. One, in the name of her God, gives her child to the Ganges, and the other, in the name of her Jehovah, gives her child to the grave. Both are parallel cases; each stands upon the same platform, and neither can censure the other. The varied springs of action, in all humanity, are but many links binding all in one. The man who is filled with ambition, love of distinction, is the instrument of inspiration to answer the demands of other hearts; the sentiment which leads him thus to strive in itself divine, for it is a gift from God to man. These sentiments, which take the shape of love for distinction, or longings for power, are only, after all, the results of a law divinely inherent in man's being, and, in their showing, must conform themselves to the shape of the channel through which they pass.

Confucius, five hundred and fifty-one years before Christ lived, was inspired by a want among men for a more comprehensive platform and a purer religion than then existed; and God inspired him to give to the race that broader religion which put away the old revengeful rule embodied in "an eye for an eye, and a tooth for a tooth." He outlined the truth, and, after him, Christ was divinely inspired to make that religion manifest to man, by embodying its precepts and living its eternal principles, which shall exist on the book of time forever.

There is in humanity a divinity which shapes humanity; but that which is in the name of God must of necessity be inherent in the soul. The great ones who in the field of harmony have given forth heavenly song, poets and scholars who have answered the great wants of the soul, and all other achievers of good to man, have been

divinely inspired—but in proportion as they possessed the inherent power to receive. Were they any less divinely inspired because their works and their lives were among us, and subject to the limit of our conception? Would they be more so, if they stood afar off, clothed in the mythological garments of the past? The inspiration exists in the subject; and there is none outside of it, no matter what the age. The inspiration of God must have the avenues of human thought, reason and intelligence through which to make itself known to mortal senses.

The inspiration of the past strives to act upon the mind of to-day by means of mystery and darkness, rather than by appealing to the light of the living present. As we look backward in time, toward the Pagan worship, we find the state of religion but another name for slavery—slavery to the commands of the High Priest, proclaimed in the name of hand-made idols of wood and stone, but which to the worshiper's understanding were divine. The Christian world received the testimony of those who came, claiming to be divinely inspired, in the name of God; but refuses to receive those who come in the name of a great need of humanity. Thus religion is more successful when robed in mystery; but when the time arrives in the history of man that he shall stand upon a basis from which he dares to examine all things, and shall feel himself divinely privileged to see if they are adapted to his needs, then mystery will gradually fade away, and the glory and warmth of truth will come with redeeming power. One in the bonds of the Church might feel the divine inspiration in the mythological garments of the past, might feel it nearer his wants, and in its name bow before God's altar. But when a man receives the light which enables him to question the teachings of the ages; to inquire whether it is possible that the book of revelation closed years ago; whether it is possible for man to have been created and sustained on earth as recorded in the Biblical account; whether it is indeed possible to inspire one man or one generation and not another, then the veil is being torn from his spiritual vision by which the past has ignorantly or willfully separated the kingdom of light from that in which we are. When man becomes satisfied that he must be an angel here, if he would be one also on the other side of the silent ocean, and not in this, then the present itself is a revelation. The inspiration of the past which has not repeated itself in the nineteenth century, although on its appearance in every age it is clothed in the garments which the age gives to it.

God does not shape divinity to our wants, but leaves us to feel the want and shape the cure ourselves. Jesus did not in the name of God heal the sick and minister to the needy, but in the name of the needed blessing of health; and humanity has made him God, and placed him upon the throne—one with the Father. Moses, Confucius, Christ were inspired of their deities to work out a cure for the expressed wants of their era. The inspiration of Paul, which manifested itself even to the curing of disease by his garments, was no more an inspiration than is that of Dr. Newton and the healers of to-day. Each one labored in the order of time—then in the name of the needy, and to-day in the name of the angels. God makes not his divinity sure to us—we must make it sure for ourselves; it takes to itself our needs, and from the crucible they come forth, refined gold, bearing the impress of the God within ourselves—no higher.

Where then, said the lecturer, should we seek for the sources of inspiration? Everywhere! The Christian looked for it outside the world; the convict saw it outside his prison bars, but if to him some kind soul should bring a spark of love embodied in words of consolation, his soul would cry out: "Oh God! I have found thee—thou hast come unto me in the image of my brother." The wife of the inebriate, inspired by her need, praying for the spirit of sobriety in her husband, would recognize God as the spirit-inspiring man, the instrument, were any one to bring home that husband in a state of reform. Man was ever the agent of God, through whom he showed himself to the race. The Church took us away from the world, and told us to look beyond the stars for a deity. If a child thus instructed should ask its mother, "How does he rule?" she would answer, "With all his power and love." "Does he love us?" "Yes." "Why then does he suffer injustice?" "It is his will." "Do you know God?" "I have heard him in my closet; I have communed with him in prayer." That child might grow up a sinner, wholly unconscious of the presence of a deity whom it had been taught to be so far away; the mother had educated it to look beyond itself for its God; it had no inherent strength, but depended blindly upon something beyond its reach for inspiration—it had no consciousness of an image within its soul resembling its God. So the whole Christian Church had not the power to bring its religion into practice; they were reaching beyond what they could comprehend, in search of the incomprehensible—that which led them to say: "I know God, but I have him not." This feeling had led to the establishment of creeds—strong walls to protect cherished opinions; but only as truths were sown broadcast over the world, could human souls be filled with eternal joy.

But some might say: "There are two classes in life—one producing a tendency to good and the other to evil, whose works conflict with one another, all along the ages. How about them?" She (the lecturer) would answer: The same God is the creator of the victor and the vanquished; according to their capabilities for acceptance they receive their ideas, and go forth to defend them. Who inspired Parker to clear away creeds, and to make religion like the sunshine? He was inspired by a love to humanity—which existed where? In a mystery? Yes, one until it lives in our souls and shows itself in our works. Who inspired Garrison and Phillips in their long strug-

reference to the destruction of civil and religious liberty in this country by the Catholic Church, and he had no fears, but he felt to exclaim, "Come on, Macduff!" He did not think we were to have the peculiar style of warfare mentioned, but was of the opinion that the struggle would be mortal. He said that the friends of liberty and the friends of authority, and that authority would surely grow and liberty triumph in the strife. There was a great demand in Massachusetts for a State Convention of Spiritualists, and he was the vitalizing power of truth which Spiritualism unfolds. The Christian world of today was only a hypocritical one, and afforded no consolation when most it was needed. Jesus had promised that the "Comforter" should come, and it had come in the knowledge of spirit communion, and the assurance that when we "shut off this mortal coil" we shall live forever. He could not demonstrate how we should live in the spirit-world, but he was the true life here we were through death to a throne.

Wade through slaughter to a throne—
The throne of an endless, conscious spiritual existence in the world of the true and beautiful.

A. E. Carpenter was glad to listen to the hopeful and feeling remarks of the speakers who preceded him; he was always pleased when he heard earnest, sincere words from the soul. He sometimes feared that Spiritualists did not fully appreciate the importance of their faith—a faith which taught us that "there is no death."

Dr. H. B. Storer, an interesting thought that as our bodies lived by food, our spirits lived upon emanations from the spirits around us. He did not find it in his heart to pray so much to God; he rather chose to turn his thoughts upward; he loved to think of the departed as being near us, unchanged and as they loved us, and he was a greater power to bestow it. Most of us have to keep our minds chained to the routine of business—we cannot always fix our thoughts on things spiritual; and we should therefore not come to the Convention with a heavy heart, but with a heart for the consideration of our inner needs, and the memory of the loved ones in the higher life. We should believe the thoughts that the circle at home had ever been broken, and while we call the thoughts of those gone on, we should always remember that the spirit within ourselves was capable of improvement, and that capability involved a corresponding duty on our part.

On motion, vote to adjourn.
[This Convention was attended, and a general desire to work was manifested; we understand it was also financially a success. Notwithstanding the exciting topics which were presented for its consideration, in the main its sessions were characterized by a feeling of harmony and fraternity, and it is to be hoped that a new impetus will be given by it to the spiritual cause.]

MICHIGAN.

State Convention of Spiritualists.

The Third Annual Convention of the State Association of Spiritualists was held in Jackson, Jan. 8th, 9th and 10th. The Convention assembled at 2 o'clock p. m., and was called to order by the President, Col. D. M. Fox. After a greeting from Mrs. Emma Martin, the Convention was opened by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton. The Constitution of the Association was read by the Secretary. The President then announced the names of officers who were to be elected for the ensuing year, and they were elected, namely: Dorus M. Fox, D. M. Fox, and J. C. Wood.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Evening Session.—Col. D. M. Fox called the meeting to order. Song and instrumental music by Mrs. Lee. "Nature's Teachings." Invocation by Mr. Van Name. Address by Mrs. Lee. Song and music by Mrs. Lee. Address by Mr. Fox. My God, to thee, my Father, I come. Address by the President. The meeting was then closed by the reading of the Declaration of Sentiments, made by Moses Hull and Mrs. Sarah A. Horton.

Art. 4.—Officers.—The officers of the organization shall be a President, and as many Vice Presidents as there are County Circles in the State; the President and one Secretary, one Treasurer, and a Board of nine Trustees, not more than two from any one County; who shall serve for three years. After the first election, the Trustees shall be elected by lot which three of them shall serve one, two, or three years; and three Trustees shall be elected thereafter, who shall serve three years.

The officers shall be elected by ballot, and serve until their successors are elected, and assume the duties of their office.

The Treasurer shall give bond for such amount as the Board of Trustees shall order.

The duties of officers shall be such as usually pertain to officers of like character in regularly organized bodies.

Art. 5.—Trustees.—The Board of Trustees shall have entire control of all business matters of the Association; they shall meet at least once a month, and if called together by the President and Secretary, at such place as the President and Secretary may indicate or themselves may determine from time to time. Five members shall constitute a quorum for the transaction of business.

Art. 6.—The duties of Trustees.—Sec. 1.—The Trustees are hereby constituted a Missionary Board, and it shall be their duty to employ as many Missionaries as the funds in the Treasury will permit; to assign them to fields of labor, and require from them monthly reports of all collections; all societies organized, with the names of officers, and such other duties as a majority of the Board may deem necessary.

Sec. 2.—By-Laws.—They may adopt a code of By-Laws, for their own government, and for this Association, which shall, however, be submitted to the first annual Convention for its approval.

Sec. 3.—Annual Report.—The Trustees shall make an annual report to the Association of all their doings, containing an accurate account of all moneys received and expended; and from what sources received, and for what purpose expended; and in no case shall any money be paid from the Treasury of this Association for any other purpose or object than that set forth in Article 2, and then only by order of the President, countersigned by the Secretary.

Sec. 4.—Annual Convention.—The annual Convention of the Association shall be held commencing the second Friday of December, and the semi-annual Convention the second Friday of June, in each and every year, at such places as the Trustees may appoint.

Art. 7.—Amendments.—This Constitution may be amended at any annual meeting, by a vote of two-thirds of all the representatives present; provided, that Article 3 shall be amended as to prescribe any articles of faith as a test of membership.

As first submitted there was an article in the Constitution making the payment of \$1 necessary for membership, which was by vote of the Convention stricken out.

Remarks on the article of amendment were made by Dr. Bernard, Mr. Whiting, Mrs. Fowler, Father Woodworth, and Dana Clark.

The motion that the article should be so amended as to strike out "no articles of faith as a test of membership," etc., was lost.

After some discussion, the entire Convention was adopted.

The President then read off the names of speakers for whom he had procured passes, as follows: Elijah Woodworth, A. O. Woodruff, D. C. Pace, Moses Hull, A. L. Whiting, William Van Name.

The following officers for the ensuing year were then elected: For President, Col. D. M. Fox, Kalamazoo; Secretary, Mrs. Sarah Woodworth, Kalamazoo; Treasurer, E. L. Woodruff, Paw Paw; Trustees, J. C. Wood, Jackson; Mrs. S. M. Rockwell, Grand Rapids; Mrs. R. L. Doty, Detroit.

Convention adjourned.

Saturday Evening Session.—Meeting called to order at half-past 7 o'clock p. m. The President called the Presidents of the several County Circles to the stand.

Invocation by Mrs. Horton.

The first address was by Mrs. E. Stafford Samm, of Hillsdale, on "Woman Suffrage."

Song by Mrs. Lee.

An address was then delivered by Mrs. Emma Martin, followed by a song from Mrs. Lee; and after an invocation from Mrs. A. O. Woodruff, a song by Mrs. Lee, and an invocation by Mrs. R. L. Doty, the Convention adjourned.

Sunday Morning Session.—Convention met at half-past 9 o'clock a. m. The business of the previous day was read and adopted. Amendments to the Constitution were read and adopted.

Dr. Hampton then introduced the following resolution: Resolved, That this Association cordially recommend to the Spiritualists of Michigan and the United States, the *Present Age* as a spiritual, literary and family paper, worthy of their support, and of a far more general circulation; and we further recommend an increase of the stock of the Publishing Company as early as possible, so as to increase the business of the office, to publish books, etc.

Remarks on the resolution were made by Messrs. George Clark, J. C. Wood and Mr. Root, after which it was, on motion, adopted.

The business proceedings were then suspended, and after music by A. B. Whiting and Mrs. Lee, and an invocation by Mrs. Frank Reid, the meeting was addressed by A. B. Whiting, subject, "The Evolution of Religious Thought."

The conclusion of his address Mrs. Johnson spoke to some length on "What is true reform?"

Song by Mrs. Lee.

Invocation by Frank Reid.

Adjourned to meet at 2 o'clock p. m.

Sunday Afternoon Session.—Song by Mrs. Lee. Invocation by Mrs. Woodruff. Dr. Bailey presented the following resolutions:

Resolved, That the organization of the advocates of the religion of Spiritualism means the promulgation of its phenomena and philosophy; and

Resolved, That the present condition of this religious movement is such as to demand a system of literary or missionary labor; and

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMDENWELL, LONDON, ENGLAND.
KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

The Banner of Light is issued on and on every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 13, 1869.

OFFICE 158 WASHINGTON STREET,
ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC H. RICH,
LUTHER COLBY, EDITOR.

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

Afraid of his Shadow.

The editor of the *Worcester Gazette* has apparently been passing through a series of "convulsion fits" over a recent discourse in that city by Prof. Danton, a full recovery from which we sincerely hope may prove a double advantage. He must be one of those persons of whom we had something to say of late, who are afraid to hear the truth, for fear of unsettling their long imbedded prejudices and habits of faith. Prof. Danton's subject was "The Rule of Right"—an excellent theme to make an excellent discourse on, which we have no doubt the speaker did. The animus of the critic may be understood by quoting a single sentence at the very threshold of his remarks: "We are not disposed, by frequent notice of them, to magnify the utterances of this gentleman on his favorite and peculiar themes." The editor laments, however, in a strain as low as any of Jeremiah's, that, in a city of the size of Worcester, some "two or three thousand inhabitants, male and female," should assemble on the evening of "that day" (Sunday) which gets its authority from the Bible, and is consecrated, not alone by association with that record of holy thought and word and deed, but "with all that is highest and best in human experience," and should find "peculiar satisfaction in hearing the ribald abuse of irreverent skepticism regarding that Bible."

The editor evidently has borrowed the quill of some Orthodox minister. No such style as the above runs from the practiced pen of a journalist who is even with the moving and living things of the age. He speaks dolefully of "unsettling the faith" of his hearers; but if they chose voluntarily to go and hear a discourse full of "ribald abuse" of the Bible, manifestly they did not have a great deal of faith to part with. He alludes to "the great verities on an acceptance of whose authority the very safety and perpetuity of society depend," and thinks it the solemn duty of the press to "warn the people" and "exhort them to careful and deliberate consideration," in view of public discourses which they attend upon only to "hear the ribald abuse of irreverent skepticism." There is a "power" of pure canting in this, employed in the interest of the clergy and their ecclesiastical establishments. But the stunning series of canting sentences which follow, we will not attempt to make room for; as the writer wishes to say as little as possible of Prof. Danton's actual discourse, so shall we give as small publicity as we can to any such high-flying rhetoric on the theme of Christianity as this writer is too evidently satisfied with having compassed. But in claiming for the prescribed church faith a harmony with the wonderful discoveries of science during this century, as if, for instance, the liberal belief in the Mosaic story was in any sense compatible with the plain revelations of geology—the writer asserts what is not true in the gross nor in any particular, and seeks to make out a case against Prof. Danton by using weapons which Prof. Danton employs with the greatest effect against him.

What he says, however, in praise of the "Bible," as if he had somehow absorbed all its virtues and "skepticism" knew absolutely nothing of the same, he says without fully understanding his words. As for setting up a collected body of Scriptures as an object of worship, Protestantism began with scouting the very idea. Free interpretation, according to every man's conscience, is the rule of Protestantism. If it had any individual meaning and character in its establishment, it was that each had the right to read and interpret the Scriptures for himself. Was the worship of saints, images and tokens denounced, only that a book might be set up in their place? or the Pope abandoned that the Priest might supplant him? If virtue is virtue, is it of no account except when found described and depicted in the Bible? There is a great deal of cheating in this business. If purity, and truth, and virtue, and goodness, are the things really sought, then are they not to be taken wherever found and wherever presented, and duly made the most of? Does the Bible prescribe any "rule of right" at variance with the eternal principles that lie underneath these qualities? And if it does, is it not about time to question the authority of writings that are set up in opposition to these "eternal verities"? Will the *Worcester Gazette* have the Bible before these, or these before the Bible, supposing it to be forced to a choice?

When it assumes to talk of those few and simple rules of charity, of humility, of trust, of forgiveness and of love, which are the essence of Christianity, and to recommend them to all as the true standard of conduct—there is no difference between us; and we undertake to say, none between that sanctimonious critic and the dissembler whom he criticizes. The difference does not lie there, but at the point where the critic would use these high and deep principles of Christianity to turn an ecclesiastical wheel. And all this canting and plodding moralizing is for no other purpose than to magnify church power at the expense of the reason and the conscience. Orthodoxy would cripple and restrain these just as rigidly as Papal authority ever did it before the creed of Protestantism became known.

The Other Side.

We observe that a Mr. E. P. McCreary, who was for two years a prisoner among the Comanche Indians, has been offering a petition in the Rhode Island Legislature, praying that "in view of the recent report of Col. Evans, of the destruction of a Comanche village, and of the consequent suffering thereby entailed," the Legislature would instruct the Senators and Representatives from that State in Congress, "to inaugurate a more Christian policy toward our native Indians." Now if this is the feeling of a man who passed two long years in captivity by an Indian tribe, it strikes us that there are at least two sides to a matter which is just now being made out as having but one. Here is a prisoner, just released, who prays for a Christian policy toward his captors. There is yet room for debate on a question that interested parties cannot suddenly close.

Banner of Light Sciences.

[See Sixth Page.]

Nor. 10th, 1868.—The invocation on this occasion was full of earnest meaning. The spirit rendered thanks for the existence of such men as Phillips, Garrison and Bright, who dared to publicly speak of wickedness in high places.

Among the Questions and Answers, one answer requires especial notice. It is this: The spirit stated positively that there were between twelve and thirteen millions of Spiritualists in the United States, although many of them dare not admit their belief to their friends. The answer was in reply to the statement in the dailies that Andrew Jackson Davis had given it as his opinion that there were but four million two hundred and thirty thousand of this persuasion. Other important questions were answered.

Henry Jewell, who said he was born in Salisbury, Mass., and died in Savannah, Ga., at the age of seventy-eight, returns for the purpose of communicating with his sons, Thomas and Stephen. He discussed the late civil war—talked plainly; said the negro was not half liberated; that Massachusetts and other Northern States gave the South a bad legacy when they handed over their slaves to her, etc.

Susie C. McDonald, of Scotch descent, aged seventeen, was the next spirit who manifested. She believed in Spiritualism, she said, and was in the habit of reading the *Banner of Light*, Mr. Davis's works, and other spiritual publications; and she told her friends that if perchance she should find it true, when she passed on, she should return in such an unmistakable manner that they could not doubt. If such conversation did actually take place, will the friends alluded to post us up?

James Clary next reported himself as going to California, enlisting under Col. Baker, and getting shot. He wants to get a communication to Taunton, Mass. He showed marked characteristics while speaking, enough in our opinion to have fully identified him, had any one been present who knew him in the form.

Nor. 12th.—This séance opened with a beautiful invocation, after which the usual questions were put, and spirit answers given. The answer in reply to an article in the *Christian Repository*, which article was read by the Chairman, elicited marked attention. It will be found reported verbatim in this issue, as well as other interesting questions and answers.

Maria Elton Perry next controlled the medium. Said she was born in Chelsea, Vt., and died in Philadelphia fourteen years ago—age 26 years. The history she gave of herself was a curious one. Will some of our friends hunt up this case, and forward any information they may obtain? The lady was undoubtedly a medium. Her statements conclusively prove this. She earnestly implored her friends to gain wisdom now in the Spiritual Philosophy, as, from her standpoint, she could clearly see that it would be of vast use to them in the great hereafter.

Jared Ellis, Tusculum, Penn., says he is desirous of communicating with his wife and brother. He informed us that he had been "dead" a little over four months; that is, had changed worlds.

The last spirit who manifested at this séance was Hiram Marble. He seemed to be perfectly satisfied with his new abode, and was still firm in the belief that he was not mistaken in the course he pursued during the latter part of his life here, although many Spiritualists and others thought he was. He says a wiser power than himself impelled him on, as will be fully demonstrated in the coming time.

The True Justice.

The French courts have struck the marrow at last. Hitherto, when a betrayed and unhappy girl is driven by want and madness to destroy the fruit of a passion not regarded as legitimate except under the mummery of statute and priest, she has been roughly laid hold of by the public authorities and handed over to as speedily a punishment as could be meted out to her. In all such cases, only the unfortunate girl becomes the object of condemnation and punishment. The Hester Vaughn tragedy led certain persons, who make it their vocation, to look more closely into the modes of dispensing justice, and with a result not altogether expected even by all who took a willing part in the same. The poor girl's perilsome determination not to reveal the name of her betrayer, by whose direct agency she had been brought into her state of woe, only excited a profounder sympathy for her situation, while it likewise provoked many sharp inquiries as to the right of the guilty partner to screen himself from his just share of the consequences. Possibly a few such glaring instances of injustice will avail at last to direct popular attention to this most important point, and we may then get at something like an equal distribution of a penalty which one person, and she always the most helpless, is forced to bear alone.

A case has recently occurred in France that pretty well illustrates the observations above made to our readers. A young girl went from a distance to live in the family of a married man, a manufacturer of embroidery. After a time, her friends suspected a criminal intimacy between the man and herself—and endeavored to procure her removal. She stoutly denied the charge, however, and insisted on continuing where she was. Time passed on, and circumstances gave their suspicious character of facts. She appeared unexcited, and then suddenly the symptoms disappeared. The case came to the notice of the authorities, and the girl was taken in hand. But, be it noticed, not the girl alone. The partner of her guilt was arrested along with her, and both were held for trial. The case duly came on, and the evidence brought about a conviction. But it was not such a conviction as we are accustomed to in this country. The girl was acquitted—but the man was found guilty. She went free; he was sent to prison for the term of ten years, to be devoted to hard labor! There is the difference between justice in one country and in another.

Now let our laws be so amended, obediently to the spirit of reform which is abroad, that in every such case the girl goes free and the man gets the punishment—at least so that the man shall share in the penalty which he would cowardly bring down on her head, and we shall have reached a stage of progress in a most important matter. It is shockingly wrong that so unequal a measure of punishment should be meted out on the party which is the defenseless one.

Mining.

The *New York Tribune* prints an account of Mines and Mining in the "Washoe" or Carson River portion of California, (geographically a part of Nevada), prepared by Mr. J. Winchester, a persistent and energetic miner in different parts of the Pacific region. It embodies more precise and pertinent information with regard to mines and mining in that quarter than we ever before met with in so narrow a compass. We sincerely hope that Mr. W.'s sanguine expectations of speedy and ample returns to the miners of his section (himself included) will be realized.

Lyceum Entertainment.

On Wednesday evening, Feb. 3d, 1869, the First Children's Progressive Lyceum, of Boston, gave their third entertainment for the current season, at Mercantile Hall, Summer street. Despite the severe storm the house was well filled, and appearances indicated that with a pleasant evening the hall would have been crowded to excess. The previous reputation of this Lyceum for presenting and carrying out a good programme of exercises was fully sustained on this occasion.

The performances commenced with instrumental music by the orchestra, followed by the force of "The Spectro Bridgegroom," under the auspices of the Literary Club connected with the Lyceum. The characters were represented by Messrs. T. M. Hawley, W. L. Lovejoy, C. W. Sullivan, J. M. Choate, G. H. Woods, and J. Griffin, and Misses Lizzie M. Ford and Hattie L. Teal. Then followed a song, "Dreaming of Home and Mother," by Messrs. W. L. Lovejoy and G. H. Woods. Charles W. Sullivan and Miss M. A. Sanborn sang "Matrimonial Sweeties," and, on being encored, "Mr. and Mrs. Bulbbs." A series of musical tableaux, entitled "Father, Come Home," was then presented, in which Misses A. L. Davenport and L. M. Ford and Messrs. J. Choate, J. Hartwell and W. L. Lovejoy took part, assisted by an "invisible choir." Arthur Hodges danced a hornpipe, in costume, which was encored, after which the orchestra favored the audience with various selections. "The Hunter's Daughter" (puppet opera by Prof. J. W. Turner) followed; the characters being sustained by Messrs. C. W. Sullivan, J. Walcott, H. O. Harrington, A. Morton, Misses M. A. Sanborn, E. J. Orent and Mrs. E. Manson.

The performances of the evening concluded by a grand target march, with recitations and tableaux, in which the various groups were represented by their targets, and each recited verses appropriate to the name of the group. The participants in this exercise were Misses A. Manson, N. Chubbuck, M. Pearson, A. Davenport, E. Quayle, C. Stone, G. Blackmar, H. Melville, G. Cayvan, N. Chittenden, E. Nowhall, L. Warren, L. Chubbuck, E. Thomas, A. Quayle. The recitations and march closed by the song "Our Lyceum," 'tis of thee," by the entire company.

The Committee of Arrangements on this occasion consisted of D. N. Ford, Conductor, Miss M. A. Sanborn, Guardian, Miss M. E. Haynes, Assistant Guardian, Mr. G. W. Metcalf, Musical Director, Miss E. Fessenden, Assistant Musical Director. Scenery by Josiah Walcott.

Everything passed off finely, and we congratulate our Lyceum friends upon their success, as far as the satisfaction of the audience was concerned, which was manifested in frequent applause.

This Lyceum is to give a Grand Masquerade at Nassau Hall, on Thursday evening, Feb. 11th. Those desirous of attending will find subscription lists in the hands of D. N. Ford, Miss M. A. Sanborn, 686 Washington street, Miss E. Fessenden, 66 Carver street, M. T. Dole, Charlestown, and Hattie Teal, Cambridgeport. Music, Hall's full quadrille band.

For the Banner of Light.

THEODORE PARKER.

BY E. R. PLACE.

[From a manuscript poem, entitled, "The Gospel of Nature,"]

A few who fill the preacher's place of power,
Hear sweet-voiced Nature singing in her bowers,
Calling her children to the fount of truth,
Where rise the springs of everlasting youth;
A gospel preach for all our human needs
As rich with nature as the earth with seeds.
I know one such. By narrow sect unnamed,
His noble brow with regal thought was stamped,
A vast endowment of high learning's part
Was rivaled only by his wealth of heart.
What foe of man escaped that searching eye?
Where crept the doom, he raised the warning cry.
The bold appeal for liberty for all,
That rolled in power through Music's ample Hall,
In widening circles thrilled the Northern air,
For slavery's onset teaching to prepare.
All cant and sham, though in religion veiled,
With downright sense, heroic, he assailed.
The Father's love for all His love hath made,
Ran through his speech like waters through a glade.
At times, like some stern prophet of the past,
For truth he smote, a stern Iconoclast;
By times, again, at human wreck or woe,
Through tearful eyes his weeping heart would flow.
Of perfect parts, by perfect Maker blended,
For perfect use, and perfect ends intended,
Man was revered, in what he could and would,
As well the glory where-to-day he stood.
The Father-Mother of the race had chafed
All souls to His; so heavily heights are gained.
The poor he sought in all the gloomy passes,
And warned and led to heed the "dangerous classes."
He patrician exile, hunted, or oppressed,
His heart gave greeting and his couch gave rest.
How oft, beneath the plying moon and stars,
With soul all terror, and with back all scars,
Gilding so shyly through the evening gloom,
Past priest and church, the high man's blazing room,
The hunted slave slipped through the opening door,
And found, awhile, the chinking jett/or.
What then his sin, whose heart so Christly burned?
Certain old dogmas of the Church he scorned!
Jesus he loved, as all-excellent friend,
Though of the race, did yet the race transcend;
And showed how fair the human soul may grow,
What loftier heights our lagging feet may know.
Yet nothing knew he of the "cross," save when
It led in works to bless our fellow-men.
For less he held all Scripture, Old or New,
Than the deep soul, whose older Scriptures grew.
Yet his faith divinely strong and grand;
As sure the child, God hold his trusting hand;
No noise without, no howling storm of sin,
Could drown the Father's cheering voice within.
The mighty fields of Nature and of man
His faith baptized as "all perfection's plan."
While with trembling barely hoped the best,
In "Absolute Good" his trustful soul found rest.
With reverent mind he saw the Father's face
In fields and flowers, as in our building race,
And they who drank communion in his prayer,
Whose tones of joy moved sweetly on the air,
Felt a warm current of supernatural life
Flow through their hearts, and hush its angry strife.
And this the man whom victories prayed their God
Eclipsed with madness, or the grave's cold sod!

"At Burlington, Wisconsin, there is now lying in a trance a young girl fourteen years of age. She told her parents she was going to sleep, and that they must not bury her, as she should not be dead. Then she apparently died, but since that time, for nineteen days, she has been in this state of trance, in her coffin. No trace of life can be discovered about her, only that there is no sign of decay, and only a sinking away of the cheeks, as there might be in any case from so long an abstinence from food. The case is attracting much attention."—*Exchange.*

Superstition will drive common sense out of one about as quick as any malady we know of. The above is a clear case of possession. The subject needed the same tender care and protection that any good parent would, naturally bestow on a child who required more than ordinary attention. How stupid and inhuman to put her in a coffin, and probably in a cold room! Life not being extinct—as there are no signs of decay—the body should be kept in a comfortably warm place till its own spirit can again resume its place and re-animate the functions of the body.

Labor Reform Convention.

The proceedings of this Convention, recently assembled in this city, were of marked interest, and were given wide publicity through the daily journals. Among the speakers were Mrs. Daniels, Mr. John Wetherbee, Prof. Denton and Wendell Phillips. It was claimed by one of the speakers that the same principle underlies chattel slavery and the present system of labor. Prof. Denton remarked that the negro had been made free, an advance had been made in theology, and now it is time to give justice to the laboring man; and justice meant more rest, recreation, culture. It also meant that the laboring man should have a larger portion of the products of their work. Politics, he thought, could not help the labor reform, except by preventing its enemies from doing it harm. The laboring man wanted more for what he did, and his hours of labor should be shortened. Any system that enabled one man to live at the expense of another man's labor, was a false system; and the time is coming when all will be obliged to labor, be they possessed of wealth or not. The time is also coming when the taking of interest for the use of money would be regarded as a crime. Every one who takes from society anything for which he does not render an equivalent, is a thief. Mr. Wendell Phillips coincided fully with the views of Prof. Denton, but he regarded the labor question as one wholly practical, and therefore sought to harmonize the interests of capital and labor in the easiest way. But the burden of the whole talk was, that labor ought as speedily as possible to receive a fair equivalent for its invaluable services to society.

The Journalist Profession.

We have broken down the old limit of the "three learned professions," and instituted several more, of which journalism is neither the last nor the least important. Not every man can write up the columns of a first-class paper, any more than a woman can by nature drive a chaise or throw a stone at a pig. Training is of prime necessity in coming to this calling. And upon that must be laid a mass of varied information, accessible at all times for argument, illustration and enforcement. Then whatever the journalist's matter may be, he should become the master of a popular and easy style, capable of bearing weighty thoughts on its bosom, yet as flexible as floss and as nimble as Ariel himself in his graceful talk. Not every first-rate lawyer could make a first-class journalist; and not every person who can write an avowedly "able article" is generally adapted for the versatile and never-ending labor which presses on the journalist's time and hands. And the more the work, the more brisk and bright he must needs grow under it. Readers generally give small thought to what they actually demand of the class who instruct and entertain them in their favorite journals. Yet there is a vast amount of work performed on their behalf with incessant patience, and qualifications are required in those who perform it such as go with very few of the other professions.

The Ritual Movement.

Ritualism is coming out strong and doing its best. An English writer, in the last *Atlantic*, discusses its aspects and tendencies at home, and surprises us with his details of the system, as it becomes ramified through society. In one respect it has begun right, and precisely where Ignatius Loyola did, in the matter of simplicity of life and practice among the priests. The societies that are bottomed on the movement aim at a wide variety of improvement for the people, not leaving out of view the cause and comfort of the working man. We have, of late, read a number of letters in our leading journals from England, all agreeing in the statement that the English Church is threatened with a fearful convulsion by its agency. Whether it will carry its subscribers at last over to the Church of Rome, or come out, as threatened now, from the English Church, and set up an independent establishment, is a question that exercises many minds. There is really danger, however, of the disruption of the Church Establishment. Ritualism makes very strong friends where it makes any. It is, beside, a pleasant half-way house between Episcopacy and Rome. Then it appeals to the imagination, and to those various faculties of the human mind which delight to be approached in this sensuous and emotional manner.

Music Hall Meetings.

Mrs. Cora L. V. Daniels closed a successful engagement at Music Hall, Boston, on the afternoon of Sunday, January 31st. A very good audience was in attendance, notwithstanding the threatening aspect of the weather. Her subject, as on the two previous occasions, was " Clairvoyance," or clear vision or thinking. She closed with a beautiful inspirational poem entitled "Immortality," which we hope to print at some future time. These inspirational discourses were appreciated so well that the management have reengaged Mrs. Daniels, who will again appear on the platform of Music Hall the two last Sundays in April, which will be the closing lectures of the season.

Next Sunday.

Moses Hull will deliver another of his characteristic discourses, truthful and cogently put. On the 21st of February Mrs. A. A. Currier, inspirational speaker, is expected to lecture.

A "Christian" Convention.

A Convention of "the friends of God and our Country" was called at Columbus, Ohio, for last Tuesday week, to consider the "claims of God and the Christian Religion on our State and Nation." It is the old cat under the very same heap of meal. The cat states that the purpose of this assemblage is to secure a "recognition" of God and the Christian Religion, in the Constitution of the United States, to require moral qualifications in civil officers, and the observance of the Sabbath by the departments of Government. We shall have lively times for dissenters, when this class of bigots get the upper hand. Men and women will be apt to put their hair by law, and we should not wonder if special excitements were selected for this duty. If this class of zealots wish an open trial of their dogmas, they can have it to their hearts' content. They will find it hard to put the blinders on the eyes of the American people now.

New Music.

Oliver Ditson & Co. have just published the following new musical compositions: "When a man's a little bit poorly," comic song, sung by Cousin Jedediah of the Continental Vocalists; "Beautiful Bells," song and chorus, words by G. Cooper; "The Upper Ten," as sung by Lingard; "Tomahawk Galop;" "Through the Jessamine," words and music by Claribel; "How Beautiful the Light of Home," by Dexter Smith, music by P. S. Gilmore; "Skating Rink Waltz," by J. W. Turner; "Beautiful Love," song and quartette, by C. A. White, with a beautiful lithograph female figure for frontispiece.

Literary Criticism on our "Harp."

The February number of *The Radical* contains the following favorable criticism of the new Spiritual song book, *The Harp*, recently issued by us. We will here say that the work is meeting with very general favor and is having a large sale.

"The first thought that possesses the mind in looking into this book is life, earnest life—not death; life in its crises, in its most vital and solemn phases; life when it is deepest in solemnity and hope; living truth instead of mouldy and crushing superstitions. In music and verse, this is its most prominent characteristic. The emanations from the errors, blunders, falsehoods, blindness, malaria of pious cant and religious fraud will regard *'The Harp'* as something of a feast. It is full and gushing with sentiment. It deals with sympathy and affection—the domestic graces and virtues. The bosom contracted largely by the spirit of family will delight in these tunes and their words. They will teach their children in them. Here are songs and phrases for the sublimest themes—justice, philosophy, patriotism, temperance, kindness to the needy, charity to the stranger, and for all principles and elements that uplift, chasten, console and beautify life with wisdom and love. So great a proportion of the book is pleasing, we leave the office of criticism to other hands. We like *'The Harp.'* It does not differ from other similar books so much in its music (much of which has appeared before), as in its modernness, and its availability for present culture and inspiration. Let it supersede the ancient coarse, severe, absurd, abominable hymns that have so long insulted common sense, and outraged the finest emotions of the heart."

Can Such Things Be?

Strange reports reach us from Tallapoosa County, Florida, to the effect that a man named Lightfoot, who has been in a trance for thirty days, has awakened with the power to cure every manner of disease by simply touching the afflicted person with his hands. He has already worked several miraculous cures, and his house is thronged with daily applicants for relief from the ills that flesh is heir to. Report says that hundreds, perhaps thousands, are camped around his house waiting for their time to come, and the crowd has been so large that numbers have been compelled to return to their homes without seeing the great physician. Hitherto he has positively refused to receive any compensation for his services, but we understand that his family are now receiving donations from those whom he has cured.—*New York (Va.) Journal*, Jan. 22.

"Can such things be?" Why, yes. You doubt the cures of Jesus, the medium, the moment you query similar cures in a similar manner to-day. Call and see Dr. Newton, on Harrison Avenue in this city, who heals by touch, as thousands of witnesses can attest.

Spiritualism in Maine.

A correspondent writing to us from Cape Elizabeth, under date of Jan. 23, 1869, says that the cause is rapidly advancing in that place, and that spiritual meetings and circles are being held, awakening much interest. Mrs. M. A. Arber labored there for seven Sundays with good success. The clergy of the place are making great efforts to keep the light from spreading, but nothing can stay its progress when once it has begun to shine. The people have also been addressed by Mrs. A. V. Smith, of Portland, to good acceptance. Jabez Woodman, of Portland, an earnest worker in the field of reform, has also spoken in Cape Elizabeth, scattering the seed of truth broadcast. Many who received this light for the first time, have since regularly attended the lectures of Mrs. Bronson in Portland.

Movements of Lecturers and Mediums.

E. V. Wilson lectures in Syracuse, N. Y., during February.

Prof. J. Madison Allen will lecture in Elkhart, Ind., until further notice.

Dr. P. B. Randolph, who has been lecturing in the West the past six months, has returned to this city, and can be found at No. 46 Pleasant street. He is ready to answer calls to lecture.

Mrs. H. E. Wilson will speak in East Boston, Feb. 14th; in Marblehead the 21st and 28th; in Putnam, Conn., through the month of April. Letters directed No. 27 Carver street, Boston.

N. Frank White has just closed a successful course of lectures before the Spiritualists of Washington. He was so well appreciated, that a vote of thanks was tendered him. Bro. White speaks in Philadelphia the present month.

Harmony.

We do hope our friends in different sections of the country will make more strenuous efforts to harmonize than heretofore. The bickerings between members of local societies is to be deplored. If a little more "free love"—not lust—would enter into their hearts, this blessed boon the angels so much desire they should treasure, would place all the spiritual societies far above the moral status they possess to-day.

A New Map.

We have from B. B. Russell & Co., Boston, a very neat, convenient and well executed Map of Massachusetts, with a map of Boston in the lower left-hand corner, which takes up so little room, and combines accuracy and comprehensiveness in such proportions, that it ought to find a place on the wall of every house and office in the Commonwealth.

A New Speaker in the Field.

Our Boston Lyceum has turned out a new lecturer in the person of James M. Choate, a member of Union Group. He has just attained his majority, and is developed as a trance speaker, with the fairest prospects of success. He has engagements in the West, and left for Detroit last week. Success attend him.

Texas.

Dr. Persons is still in Texas healing the sick. He has met with great success. He will be in Jefferson, Texas, from the first of February until March 15th, thence goes to Shreveport, La., until the first of May. From the first of May till June, he will heal in Alexandria, La.

The Spiritual Temple.

We are going to have one, sure. Keep the ball rolling. We have before acknowledged the receipt of \$10.00. Now we add \$100.00. Total, \$110.00.

Dr. J. B. Newton in Boston.

By a notice in another column it will be seen that the celebrated healer, Dr. J. B. Newton, has opened an office in this city at No. 23 Harrison Avenue, where he will treat those suffering from any of the ills flesh is heir to. All such should improve this opportunity.

Haverhill, Mass.

Meetings are to be continued in Haverhill, Mass., during February. James B. Morrison is to be the speaker. Sunday evening, January 31st, the hall was filled, and the address by this young-trance speaker was listened to with attention.

ALL SORTS OF PARAGRAPHS.

J. S. Silver's new work—THE GOSPEL OF GOOD AND EVIL.—Is ready for delivery—one of the finest got-up books in America. Sent to any address on receipt of price.

A deserved tribute was shown for the memory of our late co-laborer, Bela Marsh, by the State Convention recently held in this city, by the passage of resolutions—preceded by several eulogies—of respect for one who was held in high esteem, and whose good deeds will outlive his memory. See the proceedings in another part of our paper.

The new spiritual paper, entitled "The White Banner," comes to our table freighted with choice reading. It is published semi-monthly in Philadelphia, by T. Marston, Richner & Co., at one dollar per annum. Success to it and its progenitors. If they do not succeed in reaping a harvest of gold, they most assuredly will gain what is far more precious—the blessings of the angel-world.

"Oliver Optics" bear, at Lee & Shepard's bookstore on Washington street, sent from Maine by Senator Hamlin as a present, is a very tame animal. Prof. Gardner, the N. E. oratorical soapman, called to see him the other day, when Bruin made love to him instantly—If hugging means making love. It was not the Professor Bruin wanted, however, but the excellent soap in his pocket that had been sent.

THE ORDER OF ODD FELLOWS, in this city, is increasing so fast in numbers, that active measures are being taken for building a new hall for its better accommodation.

The granaries of California are overflowing with the surplus product of twenty million bushels of wheat.

Fifty-two colleges of the United States made but ninety-six doctors of divinity this year, which is a very small crop. The title is not so much valued as it was when it was conferred upon those who had earned it by distinguished service, rather than upon those who sought it to give distinction to names not otherwise known.

Faith's moans do not favor bears, Where hearts and wills are weighed, Then blindest tamers, choicest prayers, Which bloom their hour and fade.

A celebrated New York physician says that Americans are too quiet at their meals. He says, "It is a well-established clinical fact that cheerful society at meals greatly aids digestion. The sympathetic influence between the stomach and brain attests the truth of the assertion."

The words I and mine constitute ignorance.

THINK OF IT—"She died," said Polly, "and was never seen again, for she was buried in the ground where the trees grow." "The cold ground?" said the child, shuddering again. "No, the warm ground," returned Polly, "where the ugly little seeds are turned into beautiful flowers, and where good people turn into angels and fly away to heaven."—Dickens.

See Southmayd & Co's advertisement in another column, and you'll know where to get the best confectionery in Boston.

The "Woman's Home" in Chicago, opened a little more than a year ago, is prosperous. It is now proposed to build an addition to the house, in order to provide accommodation for four times the present number of inmates.

The new back-gammon—the Grecian bend.

A young lady who prided herself on geography, seeing a candle alight, remarked that it reminded her of the "Leaning Tower of Pisa." "Yes," responded a wag, "with this difference—that it is a tower in Italy, while this is a tower in grease."

Mr. Martin Millmore has made a masterly statuette of the late Governor Andrew, which is pronounced a success by the best art critics and the most intimate acquaintances of the deceased patriot. It represents him as seen when standing on the steps of the State House to receive the battle flag of the returned Massachusetts regiments.

A Massachusetts physiologist asserts that there are no fine singers who use tobacco. It is proved in the dissecting-room, he claims, that tobacco injures the voice.

Many a man, for love of self, To stifle his cough, starves himself; Labors, accumulates, and spurs, To lay his ruin for his heirs; Grudges the poor their scanty dole; Saves everything—except his soul!

The population of Boston has more than doubled since 1845, and including the cities and towns embraced in the immediate suburbs, the population has increased four-fold during that time, and is now considerably over 200,000. The taxable valuation of property in the city for 1868, was \$473,500,000.

Gov. Gilpin, of Arizona, thinks of selling one of his farms. It contains a million and a half acres.—Ez.

These land monopolists are a great hindrance to immigration.

Rev. Dr. Macomber, sent to supersede Bishop Colenso in South Africa, is on his way thither. If the colonial civil authorities take Colenso's part and refuse to allow the new bishop to be consecrated in the cathedral, the ceremony will take place on shipboard.

PRESERVE THE BIRDS.—A correspondent hopes that our legislators, this coming winter, will pass a law for the protection of birds' eggs, and says: "If such a law is not passed many of our most useful and beautiful birds will become extinct. Their eggs are now wantonly collected and destroyed under the pretence of making collections, and if this is allowed to continue our land will be overrun with winged and creeping pests, which will destroy our fruit and vegetation, and be a nuisance to our households."

A WELLBORN.—"I'm a 'flockier friend to you," as the snuff said to the nose.

Albert Brisbane, the well-known Fourierite, has bought a large tract of land in Kansas for a colony of Frenchmen, who will cultivate the land on the cooperative principle, and also manufacture silk goods. This has been a favorite scheme of Mr. Brisbane for many years.

Particular Notice.

Subscribers who may have occasion to change the address of their papers, should invariably name the town, county and State to which they are sent, as well as the town, county and State to which they desire them forwarded, when they change their localities; otherwise, we must wait until they do so. A little care in this particular will save us a deal of perplexity in endeavoring to hunt up the names in our mailing machine, besides lessening the annoyance such subscribers subject themselves to in consequence of the non-receipt of their papers at the places they desire them sent, through negligence to conform to the necessities of the case.

New Publications.

THE GOSPEL OF GOOD AND EVIL, by Joseph S. Silver, has been published by William White & Co., and will attract the reader's early attention as well as richly repay his perusal. The preface states that the Gospels of Christianity expressly deny that they are a final revelation; the Gospel of Good and Evil reveals the mystery of evil, the world being now ready to receive it. No revelation is final and unchangeable, but fresh increments of divine instruction will ever be given, as the increased enlightenment of mankind prepares us for their acceptance. This new Gospel is designed to illustrate the nature and uses of the various evils, each being treated in a distinct essay. The conclusions reached are, that good and evil are convertible terms, each being necessary to the existence of the other. Every chapter, or essay, is separate from the rest, and can be perused by itself. The first evils taken in hand for the examination of the writers are physical ones; then follow moral evils. Both are proven to be governed by one and the same law, and to be subservient to similar necessity; so that no clear line of separation can be drawn between them. The questions really investigated in this volume are such as these: How can we reconcile evil with the attributes of omnipotent wisdom and goodness? Could not the same purposes have been effected without evil? If it will be offensive to Duty, why does he permit its existence? and after death, what good purpose is served by inventing evil with immortality, and perpetuating what is to be forever offending him? The writer's style of discussion is calm and temperate, and betrays a nature that is satisfied to rest on nothing short of the truth. The volume is a handsome one, and will be read.

M. Milleson publishes a timely and most suggestive little pamphlet on the "Pithecism of Saint Luke's Gospel," showing how one can be obtained through his mediocrity. The little discourse treats with all possible distinctness of thought and fullness of illustration on a subject in which all men and women are profoundly interested. If they have a friend or relative in the spirit-land. The ideas are many of them decidedly advanced ones, but the spirit of man will expand rapidly to their apprehension and adoption. Mr. Milleson has been a resident of California, and there his marvelous gift became developed and matured. He here explains minutely the process by which his work is performed, which will be of deep interest to every one who has ever seen and known, or even heard of spirit portraits. This is a branch of spiritual manifestation still in its infancy. The parents of Mr. Milleson were Quakers. He may be addressed at Station 1, New York, or care of Warren Chase, No. 544 Broadway.

THE AMERICAN ODD FELLOW for February has a great variety of original reading matter of general interest, embracing: The Ocean Twins, or the Sunshine and Shadows of Life; A Brother's Error; Sympathy and Cooperation; Two Ways to Live; An Odd Fellow Abroad; Scientific and Curious Facts; Jottings on Different Topics; Illustrated Description of New Orleans, La.; Waifs from the West; Ideal of a Wife; Semi-Centenary Thanksgiving; Practical Advice; Robekah Department; Ladies' Olio; Odd Fancies; Domestic and Foreign Correspondence, etc. Published by John W. Orr, 95 Nassau street, New York.

J. P. Mendum publishes "JEROME UNVEILED; or, The Character of the Jewish Debt Delinquent. To which is prefixed a Letter to the Bishop of Landaff. By a Tradesman." This is the republication of a strong English pamphlet, which will not fail to find eager and numerous readers on this side of the Atlantic. The analysis of the Hebrew writings, called the Old Testament, is like fate itself, shrouding its statements into the finest straits.

THE RADICAL, for February opens with a Conversation on Woman, by A. Bronson Alcott, and proceeds vigorously with a list of articles, of which the following titles may furnish the qualities: The Method of Revelation; Abstract of the Report of the International Labor Association; From the Country; M. Ernest Renan; and Notes. Other papers are interspersed.

The "Spiritual Tracts."

DEAR BANNER—Permit me to say that on reading Bro. Hovey's remarks in your paper of Jan. 30th, the following thoughts so impressed themselves upon my mind that I could not but lay them before your readers, thinking that they would be of service to some, and am proud to count him and his most excellent wife among my choicest friends.

The thoughts suggested were these: Oh no, brother, not for my sake, but for the sake of the cause we both love; for the sake of those who sit in darkness and know not how soon they may be laid aside, still if I can labor one-half, or even one-third of the time; I can take care of myself. The money that comes from the sale of these tracts and pamphlets will be devoted to the publishing of other matter.

If there is one thing above another for which I daily thank the author of my being, it is for an organization that the angels can use to impress thoughts upon the brain, which, flowing from the point of the pen, can be scattered to the four winds of heaven, and lodge in the hearts of those good ground, bring forth thirty, sixty, a hundred fold.

Oh friends, it has been a comfort to me in the silent hours of the night, when pain has rendered me sleepless—a comfort to me to think of those little messengers doing the work that sickness forbade my doing person. I am at work now, how know not how soon I may be laid aside again, still if I can labor one-half, or even one-third of the time; I can take care of myself. The money that comes from the sale of these tracts and pamphlets will be devoted to the publishing of other matter.

There is many a neighborhood where some good brother or sister is standing alone, mourning that it is so. It is for the sake of such, also, that these tracts should be brought to notice. Brother, sister, one thousand four page tracts, ten short pointed articles in the variety, making four thousand pages of matter, are furnished for five dollars, and fifty cents for postage, all in a single package can be scattered through the land, singly either in sets or singly; and if you have patience to wait for the harvest after sowing the seed, you need not always be alone. Sold at the Banner of Light Bookstore.

LOIS WAISBROOKER.

Massachusetts Spiritualist Association.

The Secretary hereby acknowledges the receipt of the following contributions to the funds of the Society, from the dues of members, since the last report:

Benjamin Blood, Dues for November, December and January	3.00
Mrs. Nancy Warren, Concord, December	2.00
William W. Rust, Ipswich, January	2.00
Francis Jenkins, West Newton, " "	1.00
Albert Morton, Boston, " "	1.00
Wm. C. Currier, Haverhill, " "	1.00
Mrs. E. Currier, " "	1.00
Edward Willis, Dorchester, " "	1.00
John S. Clark, " "	1.00
Mrs. Rebecca Hawker, Boston, " "	2.00
W. A. Duncklee, " "	5.00
Mrs. A. K. Allen, " "	1.00
George B. Bacon, " "	1.00
A. C. Brock, " "	1.00
Mrs. E. Cole, " "	1.00
Mrs. E. Hubbard, " "	1.00
D. B. Hill, " "	1.00
George D. Hayes, " "	1.00
Edw. C. Smith, " "	1.00
D. B. Minge, " "	1.00
E. S. Richards, " "	1.00
H. W. Smith, " "	1.00
D. R. Stockwell, " "	1.00
Edith Stone, " "	1.00
Mrs. and Mrs. L. B. Wilson, " "	2.00
John Wetherbee, " "	1.00
Dr. H. C. Gardner, " "	25.00
Moses Hunt, " "	25.00
M. V. Lincoln, " "	25.00
George Talbot, Stoughton, January	25.00
D. Billings, South Boston, " "	1.00
Mrs. C. Gillock, " "	1.00
Mrs. C. Bradford, South Weymouth, " "	4.00
William Blackington, Attleboro, " "	1.00
Dr. C. C. York, Charlestown, " "	1.00
Pauline Gray, Stoughton, " "	1.00
J. E. Hall, Cambridgeport, " "	1.00
Calvin Haskell, Chelsea, " "	1.00
John S. Ladd, East Cambridge, " "	1.00
Nehemiah Leonard, Sharon, " "	1.00
William Maynard, Berlin, " "	1.00
Henry Y. Ford, " "	1.00
William W. Rust, Ipswich, " "	1.00
Anna Rice, Norridgewood, " "	1.00
John Sherman, Newburyport, " "	1.00
Mrs. E. S. Sherman, " "	1.00
Mrs. B. Stearns, Haverhill, " "	1.00
Mrs. Mary E. Brainard, January	1.00
August Bacon, " "	1.00
John T. Loring, " "	1.00
Mrs. Sabra Slas, " "	1.00
John S. Smith, " "	1.00
E. Woods, " "	1.00
E. M. Winslow, " "	1.00
Grace Woodworth, " "	1.00

H. B. STORER, Corresponding Secretary.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 BROADWAY.

WARREN CHASE, LOCAL EDITOR AND AGENT.
FOR NEW YORK ADVERTISEMENTS, SEVENTH PAGE.

Large Assortment of Spiritual and Liberal Books.

Complete works of A. J. Davis, comprising twenty-two volumes, all neatly and substantially bound in cloth: Nature's Divine Revelations, 12th edition, Great Harmonia, in five volumes, each complete—Physician, Teacher, Seer, Reformer, and Thinker. Magic Staff, an Autobiography of the author. Penetration, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (24 discourses), History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Providence and Free Thought Concerning Religion, Death and After Life, Children's Progressive Lessons, Manual, Arabella, or Divine Quest, Stellar Key to the Human Land, Harmonical Man, Spirit Mysteries Explained, Inner Life, Truth versus Theology and Memoranda. Whole set (twenty-two volumes) \$28; a most valuable present for a library, public or private.

Four books by Warren Chase—Life Line; Fugitive Wife; American Crisis, and List of Spiritualists—can be had for \$2. Complete works of Thomas Paine. In three volumes, price \$6; postage extra.

Persons sending us \$10 in one order can order the full amount, and we will deliver the books when it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

London Spirit Magazine, a most valuable monthly, mailed on receipt of price, 30 cents. Human Nature, also a London Spirit Magazine, can be had at our stores; and also the Radical, the ablest monthly published in our country on religious subjects, and fully up to its name.

Call and see our assortment, which now comprises nearly all the books and papers in print on our widespread and fast spreading philosophy of Spiritualism.

The Lyceum.

We have not written nor spoken much on this all-important subject, preferring to leave this department to younger and more active, as well as able, advocates.

For twenty years we have been wholly engaged in disseminating the truths of Spiritualism, putting the facts and philosophy before the people, and, for the last five years, adding, as far as possible, the effort to practically organize the Spiritualists in Local, State and American Societies, for better and more effectual action. We had concluded to work our few remaining days, or years, principally in this work, but we should be sorry to have any of our friends think we did not feel sufficient interest in the heaven-born institution of the Children's Progressive Lyceum, for such it really seems to us. We have watched with the deepest interest every step of its growth and every move to strengthen it, with sorrow every effort to weaken, mar or destroy its beauty or symmetry, for there are those who would soon destroy that beauty, and render it almost useless by their paltry work of alterations and amendments to the Manual and exercises. We were glad to find the Convention, recently held, so nearly unanimous in sustaining and extending it as it is and was received from the spirit-world, and we are glad to be able to say that new efforts to organize Lyceums are being made over a large part of our country where Spiritualism is recognized as a living and religious truth. We have not yet seen nor heard of one (and we have not yet acquainted with several of the oldest) that has filled out the lessons and exercises of the Manual, and yet there are restless and uneasy persons who are anxious to amend and alter it, and substitute some other and less beautiful, and far less perfect system of teaching and discipline. Some are anxious to have a species of Christian catechism, of course soon to add a religious dogmatism, and thus cut and dog the children to mechanically learn and give the writer's answers to every question, instead of studying out one and giving it original, and thereby quickening and developing the intellect, as is the design in the system. Others are for dropping, mostly, the gymnastic exercises, because they are offensive to the church people, mainly from their novelty and the playfulness with which many of the children perform them, which sectarian people usually deem wicked, and they would prefer to have prayers from teachers and others instead of these. This we should deem fatal to this whole institution, and going back to the churches to die out with them and leave the coast clear for a new beginning by another message from above.

Our Dumb Animals.

This is the title of a new paper that appears among our list of cotemporaries, trying and tending to soften the hardened, but not totally depraved, human heart. In these times, when so many and such horrible cruelties are almost daily startling us through the press, it is certainly encouraging to find a Berg in New York, and other noble workers in other cities, striving by organization of societies, and by public and private charities, to rescue the poor dumb animals from the human cruelties to which so many of them are subjected. The paper referred to is published in Boston by the State Society for the Prevention of Cruelty to Dumb Animals, and we certainly hope it will find support and do a good work in the charitable cause that has brought it into existence. We are sure it will have the best wishes and aid from all whose hearts have been imbued by the religion of Spiritualism, and whose heads have been enlightened by its facts. The poor creatures, whose only life is this life, and who have been domesticated into slavery, as the ox, horse, sheep, dog, cat, &c., have, are certainly entitled to be treated with kindness while serving out their existence for our comfort.

Anniversary of Spirit Rappings.

The Spiritualists of New York have secured the large hall in Cooper Institute for their anniversary, and are making arrangements for a most interesting and instructive entertainment, for the low price of twenty-five cents admission. The Fox girls, through whom the spirits rapped at the hearts of many of the present believers, will be present, and the committee intend to secure good speakers, good music, and make the time generally interesting.

"Broad" Methodism.

"The Rev. J. F. W. Ware, a Unitarian clergyman of Baltimore, is of the opinion that Methodism is to be the religion of the South, but is to come from the North, in its faith and charity. Unitarianism, he says, cannot be popular there. It will succeed in the West, but not in the South, where creeds and prejudices are inherited."

And we add, SPIRITUALISM, which he does not yet see, will supersede both in the South and West.

THE REVOLUTION.—This able and fearless advocate of woman's rights and woman's wages and suffrage, has already talked itself into popularity and gained a foothold among the permanent and live papers of the Metropolis. Its thousands of subscribers seem to be active workers, and are constantly crowding up its list and circulation with a zeal and interest we have ever noticed in the higher subject of Spiritualism, which involves all the blessings and advantages it claims for woman, and also presents the reality and beauty of the spirit-life to those who labor faithfully in this for the good of their fellow-beings.

Our old friend, J. P. Snow, who has so long and so successfully manufactured and sold steel pens, has retired from the pen business with

the good will of his customers, and engaged in the Life Insurance business for the National Life Insurance Company; and as an evidence of his success in that department has already effected a five thousand dollars insurance on Miss Susan B. Anthony, of the Revolution, who no doubt feels the need of it, since she is not only engaged in but manager of a Revolution among the women. We congratulate him on catching one of the shrewdest of women, and her on securing a good advertising job, which no doubt will follow.

Brooklyn, N. Y.

Mrs. J. T. Coles, who has been lecturing in Sawyer's Hall for the past two months, has been reengaged for three months more.

Note from E. V. Wilson.

EDITORS BANNER OF LIGHT—"We" wrestled with Elder Grant at Danville, N. Y., four nights last week, and we "smote him in the hollow of the thigh," and made him admit, on the stand, publicly, as follows:

"If I am compelled to confine myself to the Bible as authority, then I may as well close the discussion at once."

Miles Grant believes the Bible, and can't disprove Spiritualism by the Bible. Tight place that, Elder.

The resolution read: Resolved, That the Bible—King James's version—sustains the teachings and phases of modern Spiritualism.

Elder Grant admits it, but as the discussion will be reported in the Danville papers, we withhold comment.

Please notice me as being in Syracuse for the Sundays in February.

Buffalo is alive on Spiritualism, and our hall is too small for the evening audiences.

All is well, and the home and house of God is in America, and the Spiritualists are his peculiar people.

Bless the Lord, everybody! Greet the friends with a holy kiss for me, dear old Banner.

Thine fraternally, E. V. WILSON.
Buffalo, N. Y., Jan. 31, 1869.

Our old friend, Dr. W. J. Young, Book and Paper Agent, 97 Christie street, N. Y., sends in his New Year's present of a new subscriber, and promises several more during the year. "Go thou and do likewise."

Spiritualists visiting New York, can be accommodated with rooms, in a private family, on more reasonable terms than at the hotels, at No. 140 East 15th street.

Boston Music Hall Spiritual Meetings. Services are held in this elegant and spacious hall every SUNDAY AFTERNOON, at 2 o'clock.

And will continue until next May, under the management of Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Season tickets (securing a reserved seat), \$2.00; single admission, ten cents. Tickets obtained at the Music Hall office, or at evening, and at the Banner of Light office, 158 Washington street.

Moves Hall. will lecture Feb. 14.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 90 cents per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE RADICAL-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, H. W. S. Jones, Esq. Single copies can be procured at our counters in Boston and New York. Price 8 cents.

To Correspondents. (We cannot expect to return rejected manuscripts.) H. P. DEWOS, BINGHAMTON, N. Y.—\$5.00 received. DR. H. P. FAIRFIELD, FAIRFIELD, O.—\$3.00 received.

Business Matters. Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4wFg.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 103 East 12th street—second door from 4th avenue—New York. Inclosure \$2 and 3 stamps. J30.

THE BOND OF PEACE.—The only Radical Peace Paper in America. Published monthly by E. James & Daughter, No. 600 Arch street, Philadelphia. \$1.00 per annum.

THE BEST PLACE.—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. F64w. C. D. & I. H. PRESNO, Proprietors.

Special Notices. MATHILDA A. McCORD, 933 Brooklyn street, St. Louis, Mo. keeps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Banner of Light always to be found upon the counter. Aug. 1.

Agents wanted for Mrs. SPENCER'S POSITIVE AND NEGATIVE POWERS. Printed terms free, postpaid. For address and other particulars, see advertisement in another column. Jan. 2.

Spiritual and Reform Books. MRS. E. F. M. BROWN, and MRS. LOU H. KIMBALL, 137 MADISON STREET, CHICAGO, ILL.

Keep constantly for sale all kinds of Spiritualist and Reform Books, at Publishers' prices. July 18.

Herman Snow, at 410 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Pamphlets, Spencer's Positive and Negative Powers, etc. Catalogues and Circulars mailed free. 481w.

BE HEALED of whatever Disease ye have by the GREAT SPIRITUAL REMEDY, MRS. SPENCER'S POSITIVE AND NEGATIVE POWERS. Send a brief description of your disease to PROP. PATRICK SPENCER, 21, Box 561, New York City, and you will receive a full and complete description of the remedy, which will be mailed to you, post paid. 1 box \$1. 6 boxes \$5. Jan. 2.

ADVERTISEMENTS. Our terms are, for each line in Agent type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion will be charged.

Advertisements to be Renewed must be left at our Office before 12 M. on Thursdays.

DR. W. D. BLAIN Will, examine and prescribe for disease by lock of hair. Terms one dollar and stamp. To the poor free. Springfield, Ill. 1w—Feb. 13.

LEGAL DIVORCES. R. W. PEARSON, Attorney and Counselor-at-Law, 19 No. 70's Exchange, 53 State street, Boston, procures divorces in Massachusetts and other States for any good cause. No publicity. Consultation free. Valid everywhere. Feb. 13—1w.

TO THE EDITOR OF THE BANNER OF LIGHT.—ESTIMATED FRIEND: We have a positive cure for Consumption and all disorders of the Lungs and Throat. It cures the inveterate and hundreds of acquiescent cases. We will give \$1000 for a case it will not relieve, and will send a sample free to any sufferer who will address us, HATRE & CO., corner of Broadway and Fulton street, New York. Feb. 13—1w.

FOR SALE, or To Let, at Anchora, N. J. 25 miles S. E. from Philadelphia, on Camden & Atlantic R.R., a fruit farm of 12 acres, with a new well built house and barn which cost \$4000, partly stocked with fruit. The place will be sold at a sacrifice, or rented low to a good practical farmer or gardener. Address J. W. SPAULDING, Anchora, Camden Co., N. J., or E. W. NICHOLS, East 14th street, New York. 1w—Feb. 13.

POISONED TO DEATH.

By Eating Adulterated Confectionery!

Special Dispatch to the Boston Herald.

New York, Jan. 18, 1869. A little girl died in Patterson yesterday from eating colored candies. They were eaten by the child at Newark on Christmas, since which time she has been suffering greatly, the skin breaking out in sores, and the body swelling until death put an end to her agony.

The man who, for sinful love of self, adulterates our food by compounds vile, let us for loathing, stratagem or avarice, let no such man be trusted.

Purchasers desirous of a pure article, are guaranteed that every particle of Confectionery manufactured by means pure as the very best Stuart's Crushed Sugar. The Wholesale Trade will find a large assortment at

SOUTHMAYD & CO'S,
Corner of Tremont and Bromfield streets, Boston, Mass.

Feb. 13—1w

NEW BRICK MACHINE.
PATENTED JULY, 1868.

FOR tempered clay—common labor only required—worked by one man—makes 300 a hour, 65—55—45—35—25—15—10—5—2—1—0.5—0.25—0.125—0.0625—0.03125—0.015625—0.0078125—0.00390625—0.001953125—0.0009765625—0.00048828125—0.000244140625—0.0001220703

